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THE SHOWER.

[The following pretty little poem is from a volume just published by the Rev. Ralph Hayt. It embodies a charming philosophy for the rainy days which are upon us.]

In a valley that I know
Happy come
There are the meadows sloping low,
The fairest flowers blow,
And the brightest waters flow,
And the fairest winds blow,
But the sweetest thing to see,
Is the sun shining on the sea,
Or the sun shining on the land,
Or the sun shining on the hand,
Is the rain!

Ah, the dwellers of the town,
How they sigh!
How they sigh for the sun,
And when the cloud-kings shake his crown,
And the pearls come pouring down,
From the sky;
They desire no charm at all,
And the sparkling jewels fall,
And each moment of the shower,
Seems an hour.

Yet there is something very sweet
In the sight,
When the crystal curtains meet
In the dry and dusty street,
And they wrestle with the heat
In their might!
While they seem to hold a talk
With the stones along the walk,
And remind them of the rule,
To "keep cool."

But in that quiet dell,
Ever fair,
Still the dew drops all things well,
When his clouds with blessings swell,
And they break a brimming shell
On the air;
There the above hath its charms,
Sweet and welcome to the farms,
And they listen to its voice,
And rejoice!

From the Christian Advocate.

THE UNITY OF METHODISM.

In another part of our paper will be found several articles under this general heading. We remark, in the first place, that we are glad to see attention directed to this subject. We believe it is of the highest importance, in the accomplishment of what we conceive to be the great object of Methodism in these United States, that the unity of Methodism should be preserved; or, if it is already lost, that it should be restored. Nothing, it appears to us, can be more evident than that strife, contention, and opposition between the several Methodist bodies, (since there are several,) will work injury to the common cause and common interest. We cannot forget the words of our Saviour, that the house or kingdom divided against itself cannot stand. If Methodism, instead of spending its energies, as heretofore, against sin and Satan, spends them, or even a part of them, against itself—that is, its different sections, branches, or fragments, contending with each other—nothing can be more evident than that the days of its glory are numbered. It will be powerless for good, and only potent for harm; and one of the many ways in which it will be used for evil will be the argument which its disunity will furnish to Romanists in favor of Popery. They are making such use of it at present. They are pointing to our divisions, dissensions, and collisions, as evidences of our anti-Christian character, and presenting themselves, at the same time, as the model of ecclesiastical unity. Nor are such arguments without their effect. Though they may not be wholly true, they are by no means pointless or powerless. If we, as a section of Protestantism, would do our duty as such, we must seek to harmonize the discordant elements among ourselves, settle our own family quarrels, and in opposition to the more organic and model unity of Rome, present a type of the proper Christian oneness, binding together in the unity of the spirit, and the bond of peace, distinct and even various organizations, without interfering with private judgment or private rights of conscience. We cannot discharge our obligations to the great interests of Protestantism, without harmony and agreement among ourselves. In vain may we plead for the right of private judgment and the principle of toleration, if we are unwilling cordially to let our brethren think for themselves, and bear their own responsibilities. In vain may we scatter Bibles, and contend for the right to persevere, if those Bibles do not influence our own hearts to brotherly kindness, in word and deed. If our great men present themselves before the public in the attitude of controversial gladiators—lashing each other with the scorpion whip of satire—blackening each other's character with invective—imputing power in proportion to the number of happy contentions leveled against them; if that kind of talent most admired and lauded among us is the nearest Christian approximation to the talent attributed to his Satanic Majesty—the ability to torture, and this ability being accompanied with the disposition to use it freely in casuistic inflections on our own brethren, how long, we ask, will it be till we

—force the brethren who may, see how these Christians love!"

Our present object is to make a few observations on the several articles placed under the head of "The Unity of Methodism." The first is a communication to the "Methodist Protestant," from Judge Hopper, (probably of Maryland.) This, our former communication, referred to in this one, was not unobserved by us. We intended to notice it; but, by some means, it escaped from our table without the attention to which it was entitled. In that article, it is recollected rightly, the Methodist Episcopal and the Methodist Protestant Churches, some mutual compromise changes in their church government. Such a change that the Methodist Protestants should give up their lay delegation in the Annual Conferences, and the Methodist Episcopal should admit a lay delegation in the General Conference. The Judge, we think, looked towards a consolidation of the two churches in one ecclesiastical organization. We admire the boldness and candor of the writer, concerning whom we have no knowledge; but we perceive, he has the respect and confidence of his brethren, and doubt not he deserves it.

He writes like a man of sense and a Christian; and he is the last man we should suspect of bigotry, although he seems to fear incurring the charge. We have our doubts, however, whether it would be best (at least in the outset) to aim at the consolidation of the two churches in one ecclesiastical body proper. There are, no doubt, numbers of persons in the M. E. Church, both lay and clerical, who would have no objections to some such change in the government as that suggested, abstractly and theoretically considered. But the most of them are fully settled in the conviction that the present form of government has

the approbation of the great majority—has, on the whole, worked well—that to change it would be running a great risk; and that, even though the change might in some respects be for the better, the evils incident to the accomplishment of the change would, perhaps, be greater than the advantages of the change itself. We have now a settled economy, which, perhaps, like everything else in this world not immediately inspired, may have its defects; but to unsettle it would be a greater evil than all its defects put together; even though the new and remodeled economy might be more perfect in theory—to work better in practice could scarcely be hoped for, for a great length of time, if ever. While, therefore, every intelligent Methodist will respect the motives and Christian principle which dictated the proposition, we think that the most of them will feel disinclined to make any attempt at meeting it. What then? Shall we give up all hope of uniting the two bodies again in fraternal bonds, one people—one in the union of Methodism? By no means. One of our most cherished hopes is that the day will come when Episcopal and Protestant Methodists, forgetting their former differences and hard feelings, will give each other the right hand of fellowship, and recognize each other as one in Christ, and one in Methodism. To do this, it is not, in our estimation, necessary to consolidate or amalgamate the two bodies. Each one may preserve its distinctness and independence; only let unity and mutual public recognition take place. Perhaps, all that we could favor, as a first step, would be an interchange of epistolary salutations, and delegates attending each other's General Conferences. Out of this, would probably grow a closer and more intimate approximation. Some regulations might be agreed upon, tending to lessen and prevent collisions between particular societies, and to facilitate their Methodist fellowship and communion with each other.

There is not, to our knowledge, a single principle that stands in the way, or ought to stand in the way, of the fraternal relations of the two bodies—one excepted. Their doctrines are the same; their moral discipline is substantially the same; and as to their diversity of church government, that, properly understood, need form no barrier; for Methodism admits of diversity in church government. The bodies comprehended in the acknowledged unity of Methodism, all differ from each other in government. This, therefore, can be no bar to fraternity. The only thing of the nature of principle that we now think of, as apparently standing in the way, is the good old principle of Methodistic unity, which does not admit of two bodies of Methodists on the same soil. The principle is thus expressed by the British Wesleyan Conference, and agreed to by our General Conference, "That, as the American Methodists and ourselves are but one body, it would be inconsistent with our unity, and dangerous to that affection which ought to characterize us in every place, to have different societies in the same towns and villages, or to allow of an intrusion, on either side, into each other's labors."

According to this principle, the Methodist Protestants and ourselves are not in unity, for the state of things declared inconsistent with unity exists between us. Nor do we see fully how the letter of the principle can be fulfilled in this case, without a consolidation of the bodies. If, however, it is possible to enter into some amicable relations, by which "intrusion into each other's labors" will be avoided or lessened; and by which, if two societies of Methodists belonging to the different organizations exist in the same towns, villages, or country places, they may exist in amity and Methodist fellowship, then will the principle of Methodistic unity be maintained substantially, if not to the letter. To realize even such an approximation towards it, we deem worthy of strenuous effort. For our part, we see not why the different Methodist ecclesiastical organizations in the United States, such as the M. E. Church, Methodist Protestant Church, M. E. Church South, African Church, &c., might not each retain its distinctive and independent existence, and at the same time sustain such relations to each other that the unity of Methodism would be preserved, or, if already lost, restored. Why may not each be regarded as a legitimate department of Methodism, operating in its particular sphere, expressing openly its fraternity wherein it agrees with the others, and its respectful dissent wherein it disagrees? Let it ever be borne in mind that perfect agreement in non-essentials is not necessary to Methodist fellowship and unity. There may be even family differences and sharp words—though unpleasant, and to be avoided, if possible—without destroying the family relationship, or mutual respect and fellowship.

Our brother of the Methodist Protestant complains us so extravagantly, that had it not been necessary to a proper understanding of the subject to insert his remarks, we would scarcely be justifiable in doing so. As it is we have some misgivings. His kind words are gratefully received, and would have been still more grateful, if his complaints to us personally had not been somewhat at the expense of the "ecclesiastical latitude into which [our] lines have fallen." But we are not disposed to stand on trifles, and pass this over. He will perceive, by the preceding remarks, that if in our former article we did not speak of the Methodist Protestant Church as being comprehended in the acknowledged unity of Methodism, it was not because we had any aversion to its being there, but because the facts did not allow us so to speak of it. The Methodist Protestant is not recognized as a legitimate, regular Methodist body, by those bodies which are undeniably legitimate and regular, and which compose the regular confraternity of Methodism. God grant that it may! and that soon; but as yet it is not, and hence we could not speak of it thus. It is not a regular separation from the old Church, peaceably effected, and by mutual agreement; but a violent separation—a secession proper—accompanied with a "breach of the peace" between the two. That breach has never formally and publicly been healed. Whatever time and grace may have done, and we are happy to know they have done much, in modifying private feelings, and bringing about an interchange of fraternal courtesies between individuals or societies, there has been no Church action on either part, indicative of reconciliation or fraternal intercourse. This is just what we now want—what we plead for—a brotherly negotiation of the Churches, to see whether we cannot agree upon some mode of peaceable, harmonious co-existence and co-operation, without interfering with the distinctiveness or independence of either. We have been solicitous that our own Church should have the honor of making the first move in this matter; but if she is tardy, (large bodies move slowly,) she shall not object to our Methodist Protestant brethren being the first to hold out the olive branch.

We hope we shall not be understood in any remark above as intending to impute blame to the Methodist Protestants any more than to our own Church, in the matter of their secession. To enter into that question, or even to make any such allusion, whatever may be our private opinions, would be foreign to our purpose. We

merely mean to say that in their separation, whether by their fault or otherwise, the unity of Methodism was violated, and has never been restored. Our notion is, that the best plan to be pursued now in restoring that unity, is for both parties to proceed on the commonly received maxim, that we are all fallible beings, and that it may have been possible that there was some error on both sides, the shortest way to remedy which is to say nothing about it, but both strive to do what they can for the preservation of peace in time to come. Some of the old veterans in both parties, whose souls have scarcely yet lost all traces of the scars received in the "Radical war," might perhaps think that some concessions were due from the opposite sides; but it seems to us that to evince a desire for reconciliation and fraternal intercourse is as much as either party need demand.

As to the African Methodist E. Church, we fully concur with Zion's Herald in the suggestions at the close of his remarks. Indeed, the same suggestions, substantially, were made in this paper, perhaps as much as two years ago. We have some hope that something will be done now that our influential brother of Zion's Herald has taken the matter in hand. We hope he will keep stirring it occasionally, so that it may not be forgotten at the next General Conference. Certainly nothing can be necessary to secure what he suggests but to think of it at the right time.

For the Herald and Journal.

AN EXHORTATION.

"Reclaimed from a low and cold state of feeling, I am happy in the love of God."

Such is the brief confession of a minister, in a recent revival notice in the Herald; and it has been sounding in my ears ever since I read it.

What! a minister "reclaimed from a low and cold state of feeling!" A Methodist minister, who preaches that it is the believer's privilege and duty to enjoy the Spirit's witness of pardon and purity! A watchman, while surveying from his tower the herbage of Zion, and beholding the desolations of Zion, and crying aloud the evils of backsliding—does he backslide? A leader of the blind, engaged in restoring their sight—is there a beam in his own eye?

Alas! alas! that this is not the case of the one who made this confession, alone, but of—how many more I will not attempt to decide. Should all who are in this "low and cold state" get revived and be able to say with the one quoted, "I am happy in the love of God," how soon would they be able to add also with him, "many pilgrims are rejoicing in the same love."

To the many causes to which the declension of these latter years have been attributed, should not the one here alluded to be added?

O brethren, let us return to our God, to our closets, and to our work, with burdened hearts and burning zeal, and make our great commission known.

"Let it be affirmed and granted that the religious infatigations of mankind are firm as adamant; still, it is a fact, that a hammer harder than adamant once shattered the rock to atoms. And now it is proposed again to smite the same substance with the same instrument; and are those to be deemed irrational who anticipate the same success?"

Warehouse Point, Dec. 7, 1847.

For the Herald and Journal.

NOT VERY COMMON.

Father Mills, with his estimable wife, and her maiden sister, make in their united ages something over 241 years—he being nearly eighty-three, the wife nearly eighty-one, and the sister nearly eighty-two. The husband and wife have lived together between fifty and sixty years, occupying the homestead that descended to them from their ancestors, and in which house has not been a death for sixty years. The buildings are venerable for their antiquity, and respectable for their appearance and comfort. You are shown the same place that made the hearth 126 years ago; where it laid then, it lays now. You are shown the same room into which, in olden times, the faithful horse came with his sled and log of wood, and after the log was discharged by handspikes into the fireplace, the horse and sled made their egress at the opposite door. But that fireplace is now contracted, and fronted with the fashionable "air-tight," and the room carpeted and furnished with its sofa and corresponding furniture in modern style, indicating the comfort of its venerable occupants. These three aged persons are all pious, and though living nearly three miles from their place of worship, were all seen on the past Sabbath, as usual in favorable weather, at the house of God, an example for the young. Father Mills superintends his productive farm, "lends a hand" in the hurry of the season, and makes the sleep of the night "sweet," by the industry of the day. An estimable daughter, also a member of our church, comforts their declining days.

Three sons, favorably known, are pleasantly situated by them. But the best of all is, these three aged persons rejoice in hope of a "better inheritance."

Now Br. Stevens, taking this case, all in all, the age, comfort, health, mental and physical energy and piety of these persons, it strikes me as rather "uncommon" to be found under one roof.

J. SANBORN.

Newton Upper Falls, Dec. 13.

For the Herald and Journal.

QUESTIONS.

Br. Stevens, Among the modern improvements, there is one of special utility for the accommodation of fastidious inquirers—that is, of sending up questions to editors for a proper solution. It appears to be founded upon the idea that editors know more than common people, and that their decision may be final.

We have heard from your city repeated warnings against "come-outism," it strikes me as a recent manufacture, (in order to keep up with the times,) its definition is rather obscure, or its distinctive lines not clearly exhibited. We have some things in our part of the country of quite an erratic character, and we concluded to apply to the editor of the Herald to inform us whether they are fair specimens of the quintessence of come-outism—or if not, what degrees of approximation thereto?

We will suppose two cases, which will embrace what we would ask of you at this time. A brother thinks he has discovered that there is much tyranny and oppression in the church, and withdraws from it, and proclaims the superior liberty he enjoys since his shackles were removed, &c. Now he can fellowship all Christians, and visit social meetings among different societies—and even the church which he had left—praying and speaking, &c.

Again, suppose a preacher considers the church

has become corrupt, and the preachers oppressive, &c., he concludes to withdraw from them, and remains unconnected with any other church. Still he cannot forget former times, and on visiting his old friends, wishes to preach in our pulpits, and to be received just as if he was still connected with us. And if the sympathy of half a dozen should grant his request, this may be adduced as a reason why others should do so too; and, in this age of accommodation, who is willing to make objections, and bring down upon himself the stigma of a "stiff sectarian!"

As a church, we believe that Christians, and Christian ministers, ought to belong to some evangelical church, where they may be amenable for their deportment, &c. Here comes the inquiry: Do these withdrawn persons properly rank with come-outers? Do all who sympathize with them in their movements possess the germ of come-outism in their hearts? Why should the church be afflicted in this way?

For the Herald and Journal.

OUR BOOK CONCERN, NEW ENGLAND, AND THE NEXT GENERAL CONFERENCE.

Within a few years past it has fallen to my lot to hear much complaint of New England Methodists, in relation to the circulation of our books and periodicals. We are deficient, it is said, which I have supposed to be the fact, though it has never appeared in figures, to what amount. In regard to periodicals, I think it must be considerable, and yet we are a reading people. Report says, we exceed in this respect, and if books and papers are any proof, there is some foundation for it, for we abound in them. How is it, then, that we are deficient in the matter complained of? This is a grave question, in the solution of which, a single (perhaps I should say singular) fact, is entitled to some consideration. It is this:—During the twenty years with which I have been acquainted with the operations of Methodism, New England has had no representation in or about the Book Room, in any of the editorships, agencies, or committees, with a single exception. Rev. Timothy Merritt, of blessed memory, was allowed to act one term as assistant editor of the Christian Advocate and Epistle, and for this, I am not about to censure, except to say, it is not attributable to a want of the right kind of men. The business fact of New England men is too well known to need any defence here; and I think it safe to assert that we have never been destitute of men every way competent to manage our editorships with efficiency. Our present business is with the effect of this fact, more than with the circumstances which produced it. And who can doubt that the effect has been to alienate New Englanders from the Concern? Not that they are office-seekers. We are not informed that they have ever attempted to acquire distinction in this way. But aside from any ambition of this kind, the philosophical effect of their almost entire exclusion from the concern must be to lessen their interest in it.

We would, therefore, suggest, as the General Conference is approaching, whether it is not due to New England to give her a representation in this department of our operations; and whether it is not important also to the interests of the Concern itself. While we have a "General Book Concern," it seems to the writer, that all portions of the country should be fairly represented in it. The reasons for this need not be detailed. Hence we say, if New England has men adapted to the business referred to, and is entitled to any consideration in questions of this nature, it is time she had a voice in the Book Concern at New York. This is our deliberate opinion, and we venture to state it for the consideration of those whom it may concern.

WORCESTER DISTRICT.

Dec. 1, 1847.

For the Herald and Journal.

THE RESURRECTION.

How sublime and glorious is the doctrine of a resurrection from the dead! And is it true?—and can I embrace without a doubt so consoling and cheering a belief? May I peacefully look into the grave, as into a chamber of repose—consider death but the passage into another existence, and hail with joy the dying hour? Yes! The gospel authorizes this, and more. It bids me behold in the Lord Jesus Christ, risen from the dead, the proof, pledge, and exhibition of my own resurrection. "Now is Christ risen from the dead, and become the first fruits of them that sleep." That Jesus, the once crucified, but now risen Savior, arose from the dead, I am the more deeply convinced of, as I ponder on the evidences of the fact. Several are positively overwhelming to every objection. Consider, that the Jews who crucified the Lord of glory, never, as we have, any account of, disputed his resurrection. The disciples declared the fact, but were not called on to defend it by any contradiction. It is true, that there were found those who disputed the doctrine of a general resurrection. But they never did that of our Lord. How easily this could have been done, had there been any ground for it, must be obvious to all who will consider the attending circumstances of his trial, crucifixion, death, and burial. And then, again, how dare the disciples proclaim this fact before the very multitude who had seen him die upon the cross, and this only forty days after the event, when everything was fresh in the people's minds? Why were not immediate measures taken to show these men to be impostors, if what they asserted was not true?

But then, again, if Christ rose not from the dead, how is the disappearance of his body accounted for? When calmly examined, the declaration of the priests and elders is full of absurdities. How can any reasonable man admit otherwise? If his disciples had stolen him away, and so much depended on the fact, why were not the disciples apprehended, the place where they had secreted the body ascertained, and clear proof of their lies given by the exhibition of the body itself to the increased multitude? What boldness must have possessed those feeble disciples of the despised and persecuted Nazarene, to venture among those men of war, who, resting from their work of death, would gladly, under any pretext, mingle the blood of disciple and Master together! By what miraculous power, did they roll away so noiselessly, the huge rock, from the door of the sepulchre, as not to awaken or alarm a single one of that fierce company of men, whose very lives depended on guarding strictly their precious charge? And then, what audacious temerity, to disturb that whereupon the governor's seal—an act of fearful daring and villainy! What a change in those timid and dispersed men who fled on the night of his arrest! Can it be believed his disciples came by night and stole him away? What perfect credulity! Nothing but the resurrection of Jesus can account for the disappearance of his body.

But again, I consider, that he was seen of many, alive, after his resurrection. Not by one,

but by hundreds. The greater part of these remained alive, when Paul wrote to the Corinthians. There was no contradiction among them. Paul, too, was blessed with the sight of his risen Lord. Strange, that so many should unite to testify so connectedly and uniedly on one point, and that a daring falsehood! Nothing like it has ever happened before or since. There might be collusion among a few, but the thing would be impossible with above five hundred. How strongly does this prove the glorious fact.

But, when I pause to reflect upon the multitude of conversions immediately after the ascension of the Savior, and that among these were chief priests and elders, I confess that I feel settled upon a solid and immovable basis. The very men who had condemned the Lord to death, and attended to all things connected with his death and burial, who had even bribed the soldiers to deny the fact of his resurrection, now come forward and admit the truth of all the apostles declared and set forth. Wonderful confirmation of this doctrine! Our proofs and evidences might have been deemed somewhat defective, after all; but the very revilers and crucifiers of Jesus confess all to be true. This, if not the strongest argument in favor of the resurrection of the Lord, is a very powerful one. Here, then, let me rest, in joyous hope of living again by the life of Jesus. O, infidelity! hide thee in the lurid darkness of thy own degradation, while the streaming light of truth pours its dazzling splendors on the resurrection of Jesus of Nazareth! Webster, 1847. C. S. M.

LITERATURE OF THE JEWS.

The indebtedness of the literary world to the Israelites, has not been generally recognized nor realized by Christian scholars. To illustrate the obligations of literature to the Jews, we need not dwell on the fact that this people were the penmen, and the chosen depositaries of that wonderful book which contains the only reliable history of the world for many centuries, and which has more sublime and beautiful poetry, and more valuable moral instruction than all other books—though this should entitle them to the lasting respect of the world; for ever since the dispersion of the Jews among the Gentiles—by whom they have been a despised and persecuted people—the children of Israel have distinguished themselves by their love and pursuit of literature.

In the darkness of the middle ages, they interested themselves in the studies of the Arabs—who, for successive ages, were the sole patrons of learning—and by means of translations into Hebrew and Latin, diffused a knowledge of the sciences through the different countries of Europe in which they resided. Even previous to the ninth century, the Jews produced several original works on morals and philosophy.

In the tenth century science was assiduously cultivated by them in Spain. At Toledo they had schools which were greatly celebrated and crowded with scholars—no less than 12,000 pupils attending them. In mathematics and astronomy there were no schools in Europe that could compare with those at Toledo. Aben Ezra, a Jew, was the inventor of the method of dividing the celestial sphere equatorially; and it is said that in some of the philosophical treatises by Jews of that early period, allusion is made to that important principle in the Newtonian system—the attraction of the heavenly bodies.

What was true of the Jews in Spain, was likewise true of their brethren in Portugal, Italy, Germany, France, and elsewhere; everywhere, during those ages of darkness and general ignorance, the dispersed Israelites were the zealous cultivators and teachers of the important sciences.

They were also distinguished for their knowledge of medicine; and notwithstanding the bitter persecutions with which they were everywhere visited, they supplied physicians to most of the kings of Europe, and even to some of the popes of Rome.

Thus were the Israelites the cultivators and transmitters of learning through the entire period of darkness and gloom which enveloped the minds of men during successive centuries. As they had been the faithful depositaries of those sacred books so invaluable to men, thus were they also, under Providence, not only the depositaries, but, from their peculiar condition and dispersion, the propagators, of human science and knowledge in all the Kingdoms of Europe.

These facts, most of which we have derived from an interesting article on Learning amongst the Jews, in a recent number of the "Jewish Chronicle," are deeply interesting, if not new; and are suggestive of the debt of gratitude which the Christian world owes to the still dispersed and despised descendants of Abraham.—Traveller.

THE HOMELESS CHRISTIAN.

The following is an extract of a sermon in the July number of the National Preacher, from the pen of Rev. Charles H. Read, of New York.

Not a few who have been steady attendants upon the means of grace, and members of churches, in the places of their former residence, upon removal to this metropolis, forget the necessities of their souls, and yield themselves up to floating impulses, to a fondness for novelties, and to the gratification of a roving curiosity.

Failing to identify themselves early with the interests of Christ's kingdom in any one place, they are to be seen wherever the eddying tide of impulse carries them.

Temporary gratification, rather than permanent good, attracts them. One Sabbath finds them in this part of the city, another in that—in the morning here, in the afternoon there. A frost comes over the heart, the tone of spirituality becomes languid; personal religion is neglected; the place of prayer is not frequented; temptations assail them with a power they never experienced before; they form worldly associations; religious associations are silenced (not satisfied) with the thought that no one knows that they are professors of religion; they backslide further and further, till, on their sick beds, they are not unfrequently found doubting the validity of all their past hopes, their last moments are embittered with fear and remorse, and are shrouded with despair.

The evil I have here hastily depicted, not from fancy, but from painful facts, is a great evil, and prevails most, so far as my observation extends, among young men.

If I speak in the hearing of any, whose case has been here described, of any age, or sex, or condition, let me say to such with affectionate earnestness, you are in jeopardy. You are the prey of the wise, the sport of devils, and the companions of the simple. "As a bird that wandereth from her nest, so is a man that wandereth from his place."

If these gates of Zion are pleasant to you, then come with us and we will seek your spiritual profit and peace—for this rebuke is not in anger but in love. But if greater spiritual advantages invite you elsewhere, then fix your place there and be steadfast. Of all the homeless men, he is the most homeless, most to be pitied and rebuked,

who has no rest for his soul in the embrace of divine love, no home in the sanctuaries of God, no place in the garden of God on earth, where by the dresser's care he may be prepared to be transplanted to the garden of God above.

A PROSPEROUS CHURCH.

The symptoms of prosperity in a Christian church are the following:

1. The plain, intelligible, and faithful preaching of the gospel.
2. A relish for preaching of an instructive character on the part of a congregation.
3. A congregation growing in interest and numbers.
4. The improvement of a people in knowledge and good behavior.
5. The exercise of a rigid and healthful discipline.
6. Proper attention to the claims of the young.
7. The moral and religious aspect of the members of a church. When the members of a church, true to their engagements, and sensitive to the demands of duty, lead such lives that all who observe their walk may take knowledge of them that they have been with Jesus, and learned of him, then there is proof that said church cannot be in a cold or languishing state.
8. And when to the foregoing can be added a continual accession of hopeful converts, the cup of a church's prosperity is about full.—Morning Star.

THE FIRST MARRIAGE.

Marriage is of a date prior to sin itself—the only relic of a paradise that is left us—one smile that God let fall on the world's innocence, lingering and playing still upon its seared visage. The first marriage was celebrated before God himself, who filled, in his own person, the office of guest, witness, and priest. There stood the two godlike forms of innocence, fresh in the beauty of their unstained nature. This hallowed shades of the garden, and the green carpeted earth, smiled to look on so divine a pair. The crystal waters flowed by, pure and transparent as they. The unblessed flowers breathed incense on the sacred air, answering to their upright love. An ardent round of joy from all vocal natures, was the hymn—a spontaneous nuptial harmony, such as a world in time might give, ere discord was invented. Religion blessed her two children thus, and led them forth into life, to begin her wondrous history. The first religious scene they knew was their own marriage before the Lord God. They learned to love him as the interpreter and sealer of their love to each other; and if they had continued in their uprightness, life would have been a form of wedded worship—a sacred mystery of spiritual oneness and communion.

They did not continue. Curiosity triumphed over innocence. They tasted sin, and knew it in their fall. Man is changed; man's heart and woman's heart are no longer what their first hearts were. Beauty is bleached. Love is debased.—Sorrow and tears are in the world's cup. Sin has swept away all paradisean matter, and the world is bowed under its curse. Still one thing remains as it was. God mercifully spared one token of the innocent world, and that the dearest, to be a symbol forever of the primal love. And this is marriage—the religious estate of marriage. This one flower of Paradise is blooming yet in the desert of sin.

A FAULT-FINDER.

William Dawson silenced a fault-finder whom he met in Leeds, the day after he had occupied one of the pulpits of that town, in the following manner:

Genl. I had the pleasure of hearing you preach yesterday.

Mr. D. I hope you not only heard, but profited.

Genl. Yes, I did; but I don't like those prayer meetings at the close. They destroy all the good previously received.

Mr. D. You should have united with the people in them.

Genl. I went into the gallery, where I hung over the front, and saw the whole—but I could get no good. I lost, indeed, all the benefit I had received under the sermon.

Mr. D. It is easy to account for that.

Genl. How so?

Mr. D. You mount the top of the house; and on looking down your neighbor's chimney to see what kind of a fire he kept, you get your eyes filled with smoke. Had you entered by the door—gone into the room, and mingled with the family around the household hearth, you would have enjoyed the benefit of the fire as well as they. Sir, you have got the smoke in your eyes.

Live with your Bible at your right hand. Consider often—ponder deeply—hide safely in your memory's heart its precious truths. They will be your strength and joy.

EVIL COMPANY.

The following beautiful allegory was translated from the German:

Sophronius, a wise teacher, would not suffer even his grown up sons and daughters to associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda, "dear father, you must think us very childish, if you imagine that we should be exposed to danger by it."

The father took in silence a dead coal from the hearth, and reached it to his daughter. "It will not burn you my child, take it."

Eulalia did so, and beheld her delicate white hand was soiled and blackened, and as it chanced, her white dress also.

"We cannot be too careful in handling coals," said Eulalia, in vexation.

"Yes, truly," said her father; "you see, my child, that coals, even if they do not burn, blacken. So it is with the company of the vicious."

I SHALL BE A KING.

The late Duke of Hamilton had two sons.—The eldest fell into a consumption, when a boy, which ended in his death. Two ministers went to see him at the family seat near Glasgow, where he lay. After prayer, the youth took his Bible from under his pillow, and turned to 3 Tim. 4: 7; "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness;" and added, "this, sir, is all my comfort." When his death approached, he called his younger brother to his bed, and spoke to him with great affection. He ended with these remarkable words: "And now, Douglas, in a little time you will be Duke, but I shall be a King!"

For the Herald and Journal.

DEDICATION.

Dear Br. Stevens.—With your permission, I will communicate to the readers of the Herald some information of the opening of our new house of worship in this village. The M. E. Church was organized in this place by the Rev. Daniel Fuller. The class at its formation consisted of eight or ten members, and were visited by Br. F. once in three weeks. For the most part of the time he labored on the East Pittsburg. His faithful efforts to do good to the souls of men were crowned with at least partial success, and the faithful band of disciples he united in Christian fellowship have continued steadfast in the faith of the gospel. For some time after his removal to another field of labor, this class was connected with the Gardner station. In 1843, the Rev. T. Greenhalgh, then on E. Hallowsell and Windsor circles, came to this village, and held a series of meetings, which were signally successful. The class, which were signally awakened, and a goodly number were converted, and to this day continue to bring forth the fruits of the Spirit. By this means, the society received a considerable accession of members, and such was the general interest of the citizens in the meetings, that for a season they continued Sabbath preaching (by two local brethren) one-fourth of the time.

In 1844 it was taken into the regular work, and connected with E. Hallowsell, since which they have handsomely sustained the cause of the Lord, and one-half of the time. Still, they suffered some loss, and much inconvenience, on account of their destination of a suitable place for public worship. During the past year, an effort was made to erect a church, which at length proved to be a failure. The village is now an ornament, and will be, for many years to come, a blessing to the place. Certainly, both the church and the community are laid under very great obligations to these brethren. The house is 32 feet in length, 40 in breadth, and has a brick basement story for a vestry, class-room, and furnace, which warm the house by a steeple, and a steeple, with a beautiful view. There are sixty pews, each designed to seat six persons, as they generally attend church in families. The pulpit is of mahogany, and is beautifully furnished, as is also the whole house, by the liberality and enterprise of the ladies. They organized their sewing society last February, and (unlike some others in the world) proceeded to business with their needles. Their number will not compare, I know, with some other societies of the same character, but the premium must be given to the one which is the most useful. The proceeds of their labor over and above all their expenses, exceeds \$101.00, which sum they have expended in furnishing our house of worship. And still they work, and will continue to do so till they have accomplished the object which they have in view. But I have digressed, as I purposed to give a simple account of the dedication of this church to the worship of the true God.

The day set apart for this purpose was Wednesday, Dec. 1. The weather was favorable, but the traveling was exceedingly bad. The house was, however, well filled with intelligent people, who were very attentive to the solemn services of the occasion. The preachers present from the stations in the vicinity, added much to the interest and pleasure of the religious exercises. The choir, commenced the public devotions by singing an anthem, which stirred the spirits, and warmed our hearts, producing those hallowed emotions which prepared us to respond to the appropriate sentiments contained in the first lines of the 524th hymn of the Supplement,—

"Surely the Lord is here,
And owns this hallowed place."

This hymn was sung by the choir with excellent effect. The Holy Scriptures were then read, and "good was the word of the Lord." Another anthem was sung, and such was the music, such the words adapted to it, and such the performance of the choir, that we could feel "the solemn awe that dares not move."

This was succeeded by the dedicatory prayer, and hymn. Then followed the sermon, by Rev. G. F. Cox, founded on Rev. 22, last clause of the 9th verse, "worship God." The subject was, "The doctrine was Methodical, the delivery spirited, while its pointed reproof, and earnest exhortations, could not have failed of producing conviction on the consciences of the irreligious. It was generally well received, and will, I trust, do great good. The choir performed another anthem, prayer was offered, and the benediction pronounced. The singing was excellent, at least so say those who were best qualified to judge. And the thanks of the society and congregation are due to the church in general, and the chorists in particular. F. A. SOULS.

West Pittsburg, Dec. 8.

For the Herald and Journal.

WILLIAMSBURG, MASS.

There is a radical M. E. Church in this place, which has not received a preacher from the Conference for a number of years. They have been supplied by local preachers, which they have employed, making their engagements for a supply, a thing which the Bishop refused the Lower churches. They are now supplied by the Rev. E. S. Potter, of the N. E. Wesleyan Conference. How these matters are made to harmonize with the economy of Episcopal government, is not for us to say; nor do we know what course the church will take. We have an acquaintance with the number of leading members, and know them to be substantial, whole-hearted men.

We learn that the church is now enjoying a season of prosperity under the labors of Br. Potter.

Br. Stevens.—The above article appeared in the "True Wesleyan" of Dec. 11, and as it contains some statements which are calculated to mislead the public mind, and produce impressions unfavorable to some of our friends, I have judged that a correct version of the affairs of the Church in Williamsburg, from one who has been intimately acquainted with the history of that church, from its first organization, was due to the Church and to the community generally. I shall, therefore, notice the statements made in the article above referred to, in the order in which they occur, and briefly comment upon them as truth may dictate. 1st, then, the writer states, that "There is a radical M. E. Church in this place." This is strictly true, unless the fact that a few members who are somewhat disaffected towards the economy of the M. E. Church, fixes the character of the entire Church; and I can assure you, there are numbers of good brethren here, who would not be so easily led as that. And I will here remark, that I have the declaration from one of the most prominent official members, that there never have been, at any meeting of the society, more than twenty votes cast, in opposition to having a preacher from the Conference, and these were out of a membership ranging from 150 to 175. So much for the first statement. Next, it is stated that the said Church "has not received a preacher from Conference for a number of years." Here is certainly a mistake. The very last year preceding the present Br. J. H. Twombly, a well known member of the N. E. Conference, was regularly appointed to this station, and labored faithfully through the year, giving universal satisfaction. The next statement is, that "The (the Church in W.) have been supplied by local preachers, which they have employed, making their own engagements." &c. With regard to this statement, I will say, that for two years immediately preceding the appointment of Br. Twombly, as pastoral care of the Church devolved upon Br. F. P. Tracy, a local preacher of the M. E. Church, and formerly a member of the N. E. Conference, and who took the appointment under the direction of the Presiding Elder, and by the advice of the Bishop.

Perhaps I ought, in justice, here to remark, that Br. Tracy, previous to his taking charge of the church in W., in a written reply to an invitation from that body, that if he accepted their invitation, he must come recognized as a member of the M. E. Church, and under the sanction of its authorities, or not at all. Previous to the church in W. being supplied by the above named local preachers, they have uniformly received their preachers from the Conference, from their first organization. Thus far we discover nothing very inharmous "with the economy of Episcop-

copal Methodism,"—surely nothing which should excite very deep solicitude in the mind of the author of the article in question. The next statement is, "The M. E. Church in this place, is a radical one." And I hesitate not to express my candid conviction, that, since he has been here, he has done all that a minister of Christ could do, to promote the interests of religion among the people. Would he were more successful! To the writer's eulogium on "some of the leading members," there can be no particular objection. If he refers to those who are here recognized as the leading members in the church, he might have said much more. He might have added, "and they are anxious to be united to the M. E. Church, and have no disposition to leave the old landmarks."

I now come to the closing statement, which is far from being the least surprising of all. That which would I think, in justice pass over this statement without notice or comment. Thankful would I be, could I know that the church in Williamsburg, the church in whose bosom I found a sanctuary in the day of my episcopal, were enjoying a season of prosperity under the labors of any man, that would be the first thing I should say. I can say, if the present spiritual aspect of things in the church in W. betokens prosperity, heaven save them from adversity. VERITAS.

For the Herald and Journal.

SPRINGFIELD WESLEYAN SEMINARY.

The examination and exhibition of this Institution took place on Tuesday and Wednesday, the 16th and 17th insts.

The Examining Committee take great pleasure in saying, that the examination was highly satisfactory; evincing competency and ability in the students, in respect to all the subjects of the curriculum. The students have evidently been made thoroughly acquainted with the different branches taught.

The exhibition, which took place at the Congregational meeting house, passed off admirably. The examination of the students, in respect to the different branches of the curriculum, was interesting throughout, and the audience was very agreeably entertained. The pieces spoken were all original, and as a whole, were above mediocrity, and some, in point of literary merit, would rank high, being characterized by much richness of thought, and elegance of diction. The examination and exhibition were highly creditable to the scholars and teachers, and honorable to the Institution.

This school has a very happy location. The Seminary building is situated upon an elevation which overlooks the entire village, which renders the prospect as beautiful as delightful. It is the heart of an intelligent, enterprising, and moral community, who are deeply interested in the cause of education, and whose zeal and liberality are worthy of high commendation. They liberally rejoice in the success of this valuable enterprise, and are anxious to see intellectual improvement and moral culture go hand in hand. The good order, sobriety, and high tone of moral feeling in this community can but exert a healthful influence upon those who may resort thither for the purpose of acquiring an education. Rare facilities are afforded to the youth at this Institution. It designs to confer upon its students a thorough English, or classical education, as they may desire. The Seminary building is commodious, and is furnished with a new and valuable apparatus, and a beautiful and extensive Cabinet of Minerals, together with a fine collection of Geological Formations, &c. &c. This Seminary was established to meet the wants of the community in the vicinity of its location, and it does not conflict with the interests of any other school. Almost unparalleled prosperity has thus attended it. A large number of youth have been educated around it; and the three terms since its commencement, namely, the Spring, Summer, and Fall, present an aggregate of 342 scholars; and the Fall Term alone has numbered 225. Under the ever vigilant eye of a faithful and efficient Board of Trustees, we are confident the interests of the Institution will be guarded with jealous care.

There is also an able and efficient Board of Instruction. The reputation of the Principal, Rev. H. C. Wood, as a teacher, stands high; and his incessant labors and untiring efforts have contributed to the success of this valuable Institution in its present elevated position. And we are confident the entire Board of Teachers is as able and efficient as can be found in any similar Institution in the country.

A wholesome discipline is maintained, and a pure moral and religious influence pervades the school; and we are happy to record the fact that it has been favored with revival interests during the term which has just closed. The Vermont Conference, at its last session, adopted this school as one of its Seminars; but though it is under the patronage and supervision of this Conference, we are happy to say that some other denominations evince a lively interest in its welfare, and take pleasure in patronizing it, and sharing in its benefits.

We can but congratulate the friends of education upon the establishment of this Institution. Though comparatively in its infancy, it has taken a high stand, and is in a very prosperous condition. The success with which it has been crowned, during the brief period of its existence, has thus far exceeded the most sanguine anticipations of its friends, and we think it would not suffer by a comparison with other schools of a like character of much longer standing. It has many fine friends, and a very strong hold upon the affections of the people where it is located, and it is rapidly acquiring a reputation which will be highly conducive to its future prosperity. And we trust that under the benignant smile and fostering care of a kind Providence, that it will stand upon a permanent basis, and long live to bless the rising generation.

In conclusion, we would say, that we cordially commend this young and flourishing Institution to the liberal and continued patronage of the public. In behalf of the Examining Committee,

H. EASTMAN, Chairman.

Putney, Nov. 26, 1847.

From the Pittsburg Christian Advocate.

ZION'S HERALD ON THE PROPERTY QUESTION.

There will be found, in another part of our paper, an article from Zion's Herald, on this important subject, for which we bespeak the serious and dispassionate perusal of all who feel an interest in that matter. We have read the article ourselves with great satisfaction. It is in every respect a model of what it should be. If the property question is met by all parties in the liberal, dispassionate, and sensible manner inculcated and exemplified by our brother of Zion's Herald, it cannot fail to be satisfactorily adjusted. The minds of Northern men are evidently inclining to some satisfactory expedient that may obviate the necessity of altering the constitution—the Restrictive article. That we are persuaded, cannot be done. And we see not how the property can be divided without doing both North and South in their honor and action in the Canada case, and in the Plan of Separation, proceeded on the assumption that such alteration was necessary. The difficulties of dividing the property are great, and we trust that both North and South will harmonize on some mode by which division proper will be avoided.

PROPERTY QUESTION.

The Editor of Zion's Herald presents a strong article in his last week's paper, on the "property question" between the North and South. He advocates substantially the principles involved in Br. M. Marley's article, in another column. Br. Stevens argues, justly, that whatever plan of adjustment is adopted, it must involve mutual concessions.—N. Ch. Advocate.

HERALD AND JOURNAL.

WEDNESDAY, DECEMBER 22, 1847.

REMOVAL.

Our office of publication is removed from No. 3, to No. 7, Cornhill, up stairs.

AN IMPORTANT SUBJECT.

Rev. D. Terry furnishes the Christian Advocate and Journal, the following table of the amounts collected in the several Conferences, for the claims of the superannuated preachers, &c.:

Conferences.	Members.	Claims.	Am't col-lected.	Deficiency.
Baltimore,	68,725	13,809 43	3,527 22	9,782 21
Philadelphia,	50,123	5,034 44	4,174 93	1,428 51
Providence,	13,357	3,548 00	682 49	2,965 51
New Jersey,	30,097	3,393 44	3,059 17	334 27
New England,	13,305	8,300 00	508 34	7,841 66
New York,	46,907	10,098 50	8,477 68	1,722 82
New Hampshire,	19,384	3,688 00	608 36	3,079 64
Troy,	25,327	9,694 73	1,426 45	8,268 28
Vermont,	7,933	5,792 16	650 00	5,142 16
Black River,	22,917	5,930 00	1,429 37	4,500 63
Pittsburgh,	42,378	6,856 00	2,057 56	4,798 44
Oswego,	25,776	10,166 10	1,550 28	8,655 82
Genesee,	10,041	15,460 00	795 15	14,664 85
Ohio,	20,143	5,871 97	1,051 36	4,820 61
Rock River,	19,913	12,247 84	827 04	11,420 80
North Ohio,	36,043	2,949 92	1,014 16	1,935 76
Genesee,	29,852	12,863 00	1,427 00	11,436 00
Ohio,	62,198	7,389 45	1,652 59	5,736 86
Iowa,	8,440	6,798 00	605 68	6,192 32
North Indiana,	16,433	Not known.		
Michigan,	24,158	10,724 17	845 83	9,878 34
Illinois,	30,748	8,108 00	1,178 81	7,929 19
Indiana,	30,748	8,108 00	1,178 81	7,929 19

Total, 699,129 209 19 22 59 97 139,610 19

We append the following notes on this table, from the pen of Br. Terry:

1st. We have twenty-one Conferences, with 630,999 members, who are deficient on last year's account to superannuated and superannuated preachers, and the widows and orphans, one hundred and thirty nine thousand, six hundred and ten dollars!

2d. Two of the Conferences, North Indiana, and Michigan, do not state in their Minutes the amount of claims, but only show how they divided receipts. We have left their financial statistics out of the account.

3d. We ought to deduct the number of members in the two last mentioned Conferences, which leaves 587,855 members. By this it may be seen that less than twenty-four cents per member would meet the deficiency.

4th. A fraction more than twenty-nine cents, or less than thirty cents per member, would meet the entire amount of the claims which appear on the Minutes last published.

5th. It may easily be seen, that, were our members to pay "a penny a week," the amount would not only cancel such a debt as is now due for a single year to the persons referred to, but would leave a balance for missionary purposes, amounting to more than 123,000 dollars.

6th. Has anybody ever heard to say, that the Methodists cannot raise "a penny a week," and do just as much as they now do for the ministry, schools, and Bible cause?

Notwithstanding the great aggregate of these deficiencies, it is evident, from the small *pro rata* amount requisite, that nothing but a systematic and determined effort is necessary to put an end at once and forever to this grievous evil. We submit the following suggestions on the subject:—

1. The General Conference should enact some discriminating regulations respecting the appropriations, excluding particularly from the list of superannuated claimants, all such as have other means of comfortable support. This would reduce the aggregate amount of the deficit to a much smaller sum than it is at present. Some such reform, (cautiously made,) is imperatively called for. The people will not give their money, to be indiscriminately distributed among claimants many of whom are as well, if not better, off than the donors themselves.

2. Cut off all dependence on the Book Concern, and appropriate the present dividends from that source to the reduction of the prices of our books.—This, while it will give us an immense advantage over any other publishing establishment in the land, and thereby vastly enlarge our influence and usefulness, will take away a fallacious, but life apology, for the neglect of these claims. The amount derived from this source to each claimant is triflingly small. It would hardly clothe him decently; but the smallness of the individual amount cannot be easily kept before the public mind of the church. The great establishment at New York is pointed to, not only by our enemies, but also our own members, as a vast endowment of our ministry—a gold mine.

3. These preliminaries being secured, the following method might be adopted successfully:—

(1.) Let the stewards of each Conference, who have charge of this whole matter, estimate, from the facts which always come into their hands, what sum will probably be necessary to meet the entire deficit of the ensuing year, making allowance for contingencies and the appropriations from the Missionary Society to the poorer stations.

(2.) Let it be obtained by the Conferences, (or better still by the General Conference,) that the first in the series of collections after the session of each Conference, shall be for this purpose; that the Presiding Elders shall ascertain by the end of the first quarter, the amount thus raised on their districts, and report to the Secretary of the Conference, who shall announce the aggregate, state the deficiency on the estimate, if any, and in case there is any, let the first collection of the next quarter be for the same purpose, and so on till the whole amount is absolutely secured.

Summarily the method is this:—Cut off all unnecessary claims and false dependencies, estimate the amount to be raised, and resolve that it shall be raised, however repeatedly collections for it must be made during the year.

No one can be more thoroughly convinced than ourselves, of the difference between the facility of making plans, and the difficulty of prosecuting them, but it is a settled principle in our philosophy, that there is always a practicable way of doing what unreasonably ought to be done—and that the expedients of true wisdom are generally quite simple, and quite practicable.

We have no doubt at all, that if some such arrangement were resolutely adopted in all our older Conferences, it would be successful, and the crying evil of deficiencies would cease among us at once, every Methodist preacher in such Conferences, being therefor secured of his just claim, and comfortable support; the "necessitous cases," at least, could hardly fail to be met. While attending the last session of the New England Conference, we requested of its stewards a calculation of the probabilities of meeting the claims of its "necessitous cases," on this plan. Those officers very politely made the estimate, confirming our most sanguine assertions, and seemed struck with the feasibility of the measure as a remedy for this sore evil.

We believe that not more than two collections would be necessary, per year, in the beginning of the experiment, and that soon the work, thus made the first and indispensable fiscal appointment of the church, would become a "fixed fact," and the preachers of the Atlantic Conferences of American Methodism, like those of England, would therefor be above all contingency and anxiety in respect to their support. Happy consummation would this be! How many bowed down spirits would resume the elasticity of earlier and better days! How much more cheerfully, and, therefore, vigorously,

would all our work go on? What a higher character of respectability would it give to our ministry, and of self-respect to our people? Incalculable would be its advantages to the latter, as well as to the former.

We are thus confident of success in such a measure, because we know our people. They wish to have the claims of the preachers met, they wish their pastors to be completely and respectfully supported, but they have no well managed plan upon which they could act. We have no fear whatever, that if this, or a similar plan, were adopted with determination and vigor, by the Conferences, the people would lift up both hands for it. The amount to be raised would be but a pittance to each member. The deficit of the New England Conference appears, by the above table, to be the largest in the Eastern States, and yet it would average less than fifty-nine cents to each member. That of the Providence Conference would average less than twenty-two cents. Who believes we could not raise this small amount, and that, too, for what may justly call the glorious consummation of ending completely the annual and lamentable complaint of deficient supplies?

The suggestion we make of repeating the collection, should it not at first be sufficient, and of making all others yield to this, is the main point in this arrangement—its guarantee. We now advise collections for this and other good purposes, but it is notorious that there is no precision in them; some take them up, others forget them. There is not authority or definiteness enough about them to secure regularity and success.

We insist that this collection should be made paramount to all others. It is necessary to the success of all others. It is the prime financial duty of the church to maintain its own ministry; the usefulness of that ministry depends, in no small measure, upon its comfortable support. If it is beset with uncertainty and anxiety in this respect, despondence will more or less enervate all its powers. In times of public persecution, when suffering becomes heroic, this may not be the case, but in ordinary circumstances, when the Christian pastor sees no such reason for the destitution and affliction of his family, he cannot but feel their depressing influence.

If we would, therefore, have every other interest of the church flourish, let us competently support our ministry. It is clear, that the time has come in which the denser portions of the church can do it. Shall we move them, in the measure, brethren? Shall our next Conferences resolutely take their stand on this or similar ground, and proclaim that henceforth there is to be no more deficits in the New England Conferences? We repeat, what ought to be done, can be done. We need but a definite plan, and decisive means of securing its application. Both can be secured on this or some similar arrangement.

GREAT MOVEMENT.

While complaints of declension come to us from all directions, and some of little faith and as little judgment have even feared for the permanence of Methodism itself, the great Head of the church has been carrying forward, by its instrumentality, one of the most remarkable evangelical triumphs of modern times. We refer to our new German missions. Most of our people have heard of this great work of God, but many of them, as well as the religious public at large, seem hardly aware of its extent. It is, without exaggeration, one of the moral prodigies of the times. We learn from the last Christian Advocate and Journal, that though begun only ten years ago, by a single missionary, it now comprises between 70 and 80 German preachers, more than 4000 converts, probably some 20000 hearers, and numerous chapels located in various parts of the country, from New York to St. Louis, and from St. Louis to N. Orleans. This is but the beginning—the plans of the movement are extensive, and promise a still richer harvest.—One of these German preachers (Rev. Mr. Miller), furnishes the Advocate with the following recent news:—

Brother J. Souters, our missionary in Buffalo, writes, under date of November 2, 1847:—"I rejoice to be able to report that God is manifesting his mercy to this mission, in the awakening and conversion of sinners. Since my last report ten have joined us. Our prospects are good. The building of our church is going forward, and it will be under roof this week. But I have a heavy task upon me, and feel myself under the necessity of calling upon my German Zion for help. I have written to some of my ministerial brethren, and the God, not in vain. Brother Swahlen, from Baltimore, sent us \$25. Our thanks to our brethren in Baltimore, for their contribution, as it found us in great need. God bless you, dear brethren."

Brother J. Swahlen, from Baltimore, writes, under date of Nov. 2d:—"By the grace of God, that the Lord is with us. Four have been converted, several of them young people, from whom we may expect something."

Brother C. H. Hoevenier, from Delaware mission, O., writes, under date of Nov. 9:—"By the grace of God we have arrived at our field of labor. We held our first quarterly meeting at Bethlehem Church, and had glorious times from the commencement to the close."

On the 23d and 24th of October we dedicated our new church in Gallien. This, through the help of God, is the fourth church on this mission. It is free of debt, and our few members built it without help from abroad. The children of God can do much when they are united. Our prospects are good. We have taken up some new places, and hope our labors will be blessed. The — are going through the country, and warning the people by the loss of their souls against the Methodists. We commend ourselves and this mission to the prayers of the pious."

Brother J. H. Barth, from the new mission in Cincinnati, writes, under date of Nov. 16, 1847:—"Since Conference 21 have joined us, 8 with certificates, 13 on probation; 11 give evidence that they have been converted. Our quarterly meeting was a blessed time. I rejoice to say, to the honor of my Cincinnati brethren and sisters, and as an evidence of their love to the cause of God, that by paying \$30 they have made me a life member of the American Bible Society."

Brother Wm. Abrams, from the mission in Louisville, under date of Nov. 13, writes:—"The work of the Lord is going forward. We have some refreshing signs of the grace of God. At least nine profess to have found peace since our last quarterly meeting, the most of them on the lower mission. The prospects are promising."

Brother Rotherwell, of the new mission in Louisville, under date of Nov. 15th, says:—"During the last two weeks eight have been converted in this mission. It can scarcely be imagined how great is the joy."

These are but current revival items for half a month from the Christian Apologist.

Many, if not most of these German converts, were "apostles." They have now an ably conducted weekly paper, and an active German Book Agency. They are fortifying posts of labor all through the west.—New preachers are constantly rising up among them, and the prospect is that the movement will become a great national scheme of evangelical labor—one of the most remarkable features in the history of Methodism. The Lord speed it.

DEATHS OF MINISTERS.

The Rev. D. F. Page, pastor of the M. E. Church, c White Hall, N. Y., died on the 7th of November, aged 77 years. The Rev. Gervas M. Kesse, of the Virginia Conference, died also a few weeks since. The Rev. John Bowman, of the Holston Conference of the M. E. Church South, died on the 5th of September, aged 75 years. The Rev. William Spry, of the Philadelphia Conference, died on the 29th of November.

THE RIGHT WAY.

We learn from the No. Christian Advocate that the reform in church music, proposed in the public prints, has been adopted much in the city of Auburn, and that the choir themselves have magnanimously undertaken to carry it into effect. We copy from the Advocate the following account of the movement:—

On Thursday evening, Dec. 2, a meeting of the leaders and members of the several choirs convened at the First Baptist Church, to consider the subject, and give an expression of their views in reference to it. Mr. Withersell was called to the chair, and S. H. Reed was appointed Secretary. The following resolutions were presented, and after simple discussion by Messrs. Dutton, Murray, Dewey, and others, were adopted, as expressive of the sentiments of the meeting:—

Resolved, That we consider singing an appropriate devotional exercise, one which is authorized and commanded by Scripture, and, as such, belongs as a privilege to all who take part in public worship.

Resolved, That the legitimate object of church music is the praise of God, and not the cultivation or display of music as an art; and that, in our judgment, it is as acceptable, done by the united voices and efforts of the whole people, as by the most beautiful performance of a few.

Resolved, That the system of singing in choirs, to the exclusion of the congregation, is objectionable in being exclusive, because such exclusiveness leads choirs to cultivate church music for unworthy ends, and because, also, it induces, in congregations, such singing by proxy, either total apathy, or an irrepressible disposition to criticize those who serve in their stead.

Resolved, That whenever the congregations with which we are connected shall be ready to make an attempt to promote singing throughout the churches, we are ready to co-operate with them for that purpose, with hearts, hands, and voices.

Resolved, That a committee be appointed of the leaders from each choir, whose duty it shall be to lay this subject before the ministers, and to call for their aid in such a manner as they think best; to call further meetings, either of the choirs or of the congregations and choirs, and to prepare and propose a plan for the promotion of congregational singing.

The choirs of Auburn could hardly give a surer proof of their good sense and Christian feeling. The sentiments of their resolutions are marked by truly Christian propriety. We believe that such sentiments are common to all really Christian members of the choir. The idea that the New England custom of confining the singing to a few individuals, perched up in the front gallery is right, is one of the greatest absurdities that could be broached. We have certainly said "our say" in favor of this reform, and have said it without blinking. Yet we doubt if many, or any of our churches, have attempted the proposed improvement. Pastors and people are afraid to move in it; we look, then, to the Christian members of the choirs themselves. Are there not such in New England, who, for the honor of their God, and the purity of his worship, will follow the example of their brethren at Auburn, and Mason in Boston?—Be bold for the good cause. Propose it, advocate, urge it, and do so perseveringly. It is too manifestly right to fail.

LITERARY ITEMS.

A N. York correspondent of the Saturday Evening Post, says:—"The old lecture mania of 1840 seems to be coming into vogue again. Our Mercantile Library Association have made arrangements for a course of Miscellaneous Lectures, the first three of which will be delivered by Rev. Cyrus Mason, Professor Mitchell is lecturing twice a week at the Tabernacle, on Astronomy; also, Professor Hume, on Chemistry, before the Mechanics' Institute. The followers of Fourier are also explaining their peculiar theories, at the Crosby Street College of Physicians. The last of this course of lectures, was delivered on Friday evening, by George Ripley, Esq., of Boston. The audience numbered about thirty individuals."

The celebrated geographer, Prof. Ritter, of Berlin, is now absent on a tour to Asia, with a special design of visiting Mr. Sinai.

Krummacker, pastor of a Reformed church in Elberfeld, well known as the author of "Elijah the Tishbite" and other works, has been installed as pastor of the Dreifaltigkeit church, in Berlin. His predecessors were Schleiermacher and Marheineke.

Dr. Peck is preparing a new and revised edition of his valuable treatise on Christian Perfection. He will discuss some of the new points of the controversy brought out by late writers.

GOOD NEWS FROM LIBERIA.

We learn from the Christian Advocate and Journal that cheering intelligence has been received from our African Missions. Rev. J. B. Benham writes to the Missionary Treasurer as follows:—"We are now in the midst of a very evangelical revival of religion, which commenced at our quarterly meeting on the 9th and 10th inst. Yesterday (Saturday) Brother Payne admitted on probation fourteen young converts, among whom was one native girl, who gave a very satisfactory reason of the hope which was in her. Several very interesting cases of conversion have also recently occurred among the Congoes, and others are seeking. Last evening one of the captains of a colonial craft, in company with his wife, was returning from the Methodist Church, probably under deep penitence, and on his way home his disquietude of mind was such that he stopped at a neighboring house, fell upon the piazza floor, and literally

Oct. 27. 1882. W. M.

GROWING OLD TOGETHER.

You have promised that through life
We shall journey hand united,
Hand and hand, and faithful wife,
And I trust the vow thus pledged:
Through life's storms and sunny weather,
We will our fortunes share,
And at last grow old together.

What if Time's unsparring wing
Of some pleasures has bereft us?
Let us not be mourning
Lose the many that are left us.

What though youth and bloom depart,
Swift as birds of lightest feather?
Why repine with feeble hand?
Still we shall grow old together!

Few, indeed, have been our years,
Yet enough our hearts to bind; love,
And to show how many tears
In life's brightest glow we find; love!
Since, in our united youth
We twain soared on the heights,
Dearest, it is meet in truth
That we should grow old together.

BIOGRAPHICAL.

Mrs. ZELUTA, wife of Carrol Kinney, and daughter of Jesse and Rebecca Upham, died in North Malden, Nov. 18, aged 35. During 18 years' Christian experience she was consistent, through a protracted illness patient, and in death triumphant. Her last hours were full of peace and tranquility, and not a doubt remains but that she has gone to the home of the good.

F. A. G.

Brother NATHANIEL HILL died in East Readfield, Dec. 7, aged about 40 years. Brother H. was a worthy member of the M. E. Church, and his departure was peaceful. The last words I heard him whisper, were, "I die in faith," and those who knew him best cannot doubt it.

JOHN ALLEN.

Mrs. CAROLINE BEVINS, wife of Rev. W. Bevins, and daughter of Richard and Zerah Brown, of Lisbon, Ct., died in Springfield, Mass., aged 28. She left an affectionate husband, with two young children, to mourn the loss of her who doubtless has gone to receive a crown of life. She experienced the pardoning love of God, at the age of sixteen, and connected herself with the M. E. Church, and continued a worthy member of it for eight years. Sister B. then withdrew, and united with the Wesleyans. The following year she was married to the Rev. William Bevins. She has always led the life of a consistent Christian, and when the summons came, she was prepared to leave the world in peace. Her remains were conveyed to her parents in Lisbon. On the following Sabbath, at her request, and at the request of her friends, the writer performed the services suitable for the occasion.

E. DUNHAM.

REBECCA LANE, wife of Br. Jonathan Lane, died of consumption, in Poland, Me., Nov. 25th, aged 51 years. She was converted 30 years since, and joined the M. E. Church, and from that time to her death she was a steady and consistent member. In the whole of her department, she exemplified the Christian character, and evidently showed that she had put on the Lord Jesus Christ. She was much esteemed and loved by all who knew her. For six months previous to her death, she was the subject of much bodily affliction, yet she bore it with perfect resignation to the will of God. She said she felt Christ precious to her soul; and when she could not speak, she lifted up both her hands, and clasped them, as signal of victory, and fell asleep in the arms of Jesus.

W. SUMNERIDES.

Widow LUCY RADDIN died in Saugus, Nov. 19th, aged 64 years, after a painful illness of one year, occasioned by a cancerous tumor. Some twenty-eight years ago she was left a widow, with all the trying responsibilities of a large family, the most of whom were then young. Soon after her husband's bereavement, she brought to see herself as a lost sinner out of Christ, and to seek and obtain pardon and peace in believing, under the ministry of the Rev. Isaac Jennison. She loved the doctrines and usages of the church of her choice, and taught her children to do the same, and to worship at the altar of that church, whose communion she had enjoyed more than twenty-seven years. In the triumphs of faith, and trusting in the merits of the Redeemer alone, she died, testifying that Jesus did abundantly comfort and sustain her in death.

EDWARD COOKE.

SISTER SARAH HALL, daughter of Br. Seth Hall, died in this city, December 1st, aged 18 years. This dear youth was brought into favor with Christ, when about 12 years of age. She has nobly sustained the Christian character, and until early and suddenly she has been transferred to glory. Sarah was modest, quiet, peaceful, and prayerful. She was beloved by all who knew her, but most in the family circle. She was out about the city, with her affectionate stepmother, as usual, on Wednesday afternoon. At 6 o'clock, the writer was in at Br. Hall's, and Sarah, as usual, helped form the circle of the family. In less than two hours, I was called. Sarah was said to be dying. I hastened, and as I entered, the lamentations of the family told the result. Sarah was gone. There stood the astonished and afflicted physician, (for it was too late to do any thing,) while over the pale form bent an agonizing father, exclaiming, My only daughter is no more! Sarah was ever found in the Sabbath School, as a teacher or scholar, but she rests in Abraham's bosom.

A. D. MERRILL.

PEACE DEPARTMENT.

For the Herald and Journal.

REPORT ON PEACE.

I have now come to my last communication on the above report. The views I have advanced, and the arguments by which they have been sustained, I would commend to the prayerful and candid attention of all your readers. The subject is one of overwhelming interest and importance to the Christian. Never were the waves of popular influence dashing more fearfully against the truth of God. Shall it sink, or rise "clear as the sun, fair as the moon, and terrible to its enemies as an army with banners?" Now is the day of moral warfare. Carnal weapons are to be laid aside in this contest. Slavery, war, intemperance, infidelity, are on the field, and make fearful demonstrations of strength? Shall truth succumb? or prove more than conqueror? On us, as Christians, depends the result. On our

LADIES' DEPARTMENT.

For the Herald and Journal.

PEACEFUL DYING.

Miss Martha E., daughter of Mr. Joseph Millett, died of pulmonary consumption, Nov. 18th, in Fairhaven, Mass. Sister M. was converted in the twelfth year of her age, and has exemplified the power and preciousness of religion in childhood, having steadfastly kept the faith for twenty years, during a part of which period she has testified to the power of God's grace in saving from all sin. Having early joined the church, she continued a valued member till her death, with the exception of a brief period of absence, on account of having imbibed the recently promulgated views of the Savior's advent. She returned to the church in July, 1846, and always rejoiced in that step, avowing her attachment to the church, and the aid received from its institutions in her spiritual progress.

She early consecrated to God a vigorous intellect, availing herself of the best means to promote its cultivation, and gracing some of our religious publications with her productions. To cultivate her mind, to grow in grace, and to do good, have been the objects of her life. So she did not live to herself.

During an illness of more than three months, in which she suffered much, she murmured not, but the resignation to the will of God; and when it was announced that she must soon die, the announcement was cheerfully received, and from that time the hour of death was awaited gladly; and during the last two weeks of her life, amid intense suffering, the spiritual light glowed more and more brightly. As the outward man perished, the inward was renewed day by day. The words of the Psalmist were her frequent quotations: Ps. 23: 4; and those of Paul, 2 Cor. 5: 1.

Within a few hours of her departure, she remarked that all was calm and peaceful, and experienced great joy in the sentiment of these words:

"Thy mercy, all, immense and free,
For, O my God, it found out me!"

and while, at her request, some favorite hymns were sung, as "The Eden of Love," All is Well, and hymn 555, the emotion within was expressed on the countenance already stamped with death, and became too strong for the failing system. As the final moment drew still nearer, and after the power of utterance was lost, she signified, in reply to her father's inquiry, that the Savior was precious to her in that final struggle, and soon she gently resigned her breath, and slept in Jesus.

M. J. TALBOT.

Fairhaven, Dec. 8, 1847.

"THE MILLER'S MAID."

FROM A LONDON PAPER.

"Near the hamlet of Upfor, on the banks of the Rhine, not far from Bonn, there yet stands the Mill which was the scene of the following adventure:

"One Sunday morning, the miller and his family set out as usual to attend service at the nearest church in the village of Heasel, leaving the mill, to which the dwelling house was attached, in charge of his servant maid Hanchen, a bold-hearted girl, who had been some time in his service. The youngest child, who was still too little to go to church, remained also under her care.

"As Hanchen was busily engaged in preparing dinner for the family, she was interrupted by a visit from her admirer, Heinrich Boteler; he was an idle, graceless fellow, and her master, who knew his character well, had forbidden him the house; but Hanchen could not believe all the stories she heard against her lover, and was sincerely attached to him. On this occasion she greeted him kindly, and not only got him something to eat at once, but found time in the midst of her business to sit down and have a gossip with him, while he did justice to the fare set before him. As he was eating he let fall his knife, which he asked her to pick up for him; she playfully remonstrated, telling him she feared, from all she heard, he did not like enough work, and ought at least to wait upon himself; in the end, however, she stooped down to pick up the knife, when the treacherous villain drew a dagger from under his coat, and caught her by the nape of the neck, gripping her throat firmly with his fingers to prevent her screaming; then, with an oath, he desired her to tell him where her master kept his money, threatening to kill her if she did not comply with his demand. The surprised and terrified girl in vain attempted to parley with him; he still held her tightly in his choking grasp, leaving her no other choice but to die or betray her master. She saw there was no hope left, and, in a moment, she changed her purpose, and with the full conviction of his treachery, all her native courage woke in her bosom. Affected, however, to yield to what was inevitable, she answered him in a resigned tone, that what must be, must; only, if he carried off her master's gold, he must take her with him too, for she could never stay to hear his suspicions and reproaches, entreating him at the same time to relax his grasp of her throat, for she could hardly speak, much less do what he bid her, while he held her so tight. At length he was induced to quit his hold, on her reminding him that he must leave her to attend to her own business; she then led the way to her master's bed-room, and showed him the coffer where he kept his money. 'Here,' she said, reaching to him an axe which lay in a corner of the room, 'you can open it with this, while I run up stairs and put all my things together, besides the money I have saved since I have been here.'

"Completely deceived by her apparent readiness to enter into his plans, he allowed her to leave the room, only exhorting her to be as quick as possible, and was immediately absorbed in his own operations; first opening the box, and then disposing of the money about his person. In the meanwhile Hanchen, instead of going up to her own room, crept softly along several passages till she reached her master's chamber. The only being in sight was her master's little boy, a child of five years old; to him she called, with all her might, 'Run, to meet your father as he comes from church, tell him we shall be murdered if he does not come back.' The frightened child did as she bid him, and set off running on the road she had pointed out.

"Somewhat relieved by seeing that the child understood her, and would make her case known, she sank down for a moment on the stone seat before the door, and full of conflicting emotions of grief and thankfulness for her escape, she burst into tears. But at this moment, a shrill whistle aroused her attention; it was from her prisoner, Heinrich, who, opening the grated window above her head, shouted out to some accomplices without, to catch the child that was running away so fast, and to kill the girl. Hanchen looked around in great alarm, but saw no one. The child still continued to run with all his might, and she hoped that it was but a false alarm to excite her fear and overcome her resolution; when, just as the child reached a hollow in the next field (the channel of a natural drain), she saw a ruffian start up from the bed of the drain, and snatching up the child in his arms,

hasten with him towards the mill, in accordance with the direction of his accomplice. In a moment she perceived the extent of her danger, and formed her plan for escaping it.

"Retreating into the mill, she double-locked and bolted the door, the only apparent entrance into the building, every other means of obvious access being prevented by strong iron gratings fixed up against all the windows, and then took her post at the upper casement, determined to await patiently her master's return, and her consequent delivery from that dangerous position, or her own death, if indeed inevitable; for she was fully resolved to enter into no terms, and that nothing should induce her to give up her master's property into the robber's hands. She had hardly had time to secure herself in her retreat, when the ruffian, handling the screaming child in his arms, and brandishing a knife in one hand, came up and bid her open the door, or he would break it down, adding many threats and threats; to which her only answer was that she put her trust in God. Heinrich, who, from his window, was witness of this colloquy, called out to the child's throat before her eyes, if she still persisted in her refusal. Poor Hanchen's heart quailed at this horrible threat; for a moment her resolution failed, but only for a moment. The death of the child could be no gain to them, while her death was certain if she admitted the assailant, and her master, too, would be robbed. She had no reason either to suppose that her compliance would save the life of the child. It was to risk all against nothing, and she resolved to hold out to the last, though the villain without renewed his threats, saying that if she would not open the door to him he would kill the child, and then set fire to the mill over her head. 'I put my trust in God,' was still the poor girl's answer.

"In the meantime the ruffian set down the child for a moment, to look about for combustibles to carry out his threat. In this search he discovered a mode of entering the mill unthought of by Hanchen. It was a large aperture in the wall, communicating with the great wheel and the other machinery of the mill, and it was a point entirely unprotected, for it had never been contemplated that any one would seek to enter by so dangerous an inlet. Triumphant at this discovery, he returned to tie the hands and feet of the poor child to prevent its escape, and then stole back to the aperture by which he intended to effect an entrance. The situation of the thing, it is true, but a thought had meanwhile struck her; it was Sunday, when the mill was never at work; if, therefore, the sails were put in motion, the whole neighborhood would know that something unusual was the matter, and her master, especially, would hasten home to know the meaning of any thing so strange.

"Being all her life accustomed to the machinery of the mill, it was the work of a moment to set it all in motion—a brisk breeze, which sprang up at once, set the sails flying. The arms of the huge engine whirled round with fearful rapidity; the great wheel revolved slowly on its axle; the smaller gear turned, and creaked, and groaned, according as the machinery came into action; the mill was in full operation. It was at this moment the ruffian intruder had succeeded in squeezing himself through the aperture in the wall, and getting himself safely lodged in the interior of the great drum wheel. His dismay, however, was indescribable when he began to be whirled about with its rotation, and found that all his efforts to put a stop to the powerful machinery which set it in motion, or to extricate himself from this perilous situation, were fruitless. In his terror, he uttered shrieks and horrible imprecations. Astonished at the noise, Hanchen ran to the spot, and saw him caught like a rat in his own trap, from which it was no part of her plan to liberate him. She knew he would be more frightened than hurt if he kept within his rotary prison, without any rash attempt at escape, and that even if he became insensible he could not fall out of it.

"In the meantime, the wheel went round and round with its steady, unceasing motion; and round and round he went with it, while sense remained beseeching Hanchen with entreaties, promises, and wild, impotent threats, which were all equally disregarded, till by degrees, feeling and perception failed him, and he saw and heard no more. He fell senseless at the bottom of the engine, but even then his inanimate body continued to be whirled around as before, for Hanchen did not dare trust appearances in such a villain, and would not venture to suspend the working of the mill, or stop the mill gear and tackle from running at their fullest speed.

"At length she heard a loud knocking at the door, and flew to open it. It was her master and his family, accompanied by several of his neighbors, all in the utmost excitement and wonder at seeing the mill-sails in full swing on Sunday, and still more so when they had found the poor child lying bound upon the grass, who, however, was too terrified to give them any account of what had happened. Hanchen, in a few words, told all; and then her spirit, which had sustained her through scenes of terror, gave way under the sense of safety and relief, and she fell fainting in her arms, and was with much difficulty recovered. The body of the miller, at once stopped, and the inanimate ruffian dragged from his dreadful prison. Heinrich, too, was brought forth from the miller's chamber, and both were in a short time sent bound under a strong escort to Bonn, where they soon after met with the reward of their crimes.

"Hanchen, thus effectually cured of her penchant for her unworthy suitor, became eventually the wife of the miller's eldest son, and thus lived her life in the scene of her eminent danger and happy deliverance."

THE TENTS OF CUSHAN IN AFFLICTION.

The frail tabernacle of Universalism has of late had its curtains rudely shaken by blasts of strange doctrine, which threatened to lay it flat on its face. Who would have thought that the subtle demons of Transcendentalism, whose name is Legion, would have entered into that gross and animal herd, of all who claim the Christian title, is farthest removed from the spirituality and life of the gospel? Surely, the powers of darkness, rather than to miss a chance for mischief, will condescend to very poor doings.

The Boston Association of Universalists discovered that they had some unbelievers in the camp, who could not be excluded by the slight fence of their articles of faith. It was thought necessary to put up the bars somewhat higher; and so it was proposed to adopt an additional article, to the effect, "that, in order for one to be regarded as a Christian minister, with respect to faith, he must believe in the Bible account of the Life, Teachings, Miracles, Death, and Resurrection of the Lord Jesus Christ." It seems very odd, that any man who disbelieves these things, should expect to be regarded as a minister of Christ. Yet such appears to be the fact. And it seems very odd, that there should be any persons who, having less faith than the Universalists generally profess, do not consider themselves necessary to put up the bars somewhat higher; and so it was proposed to adopt an additional article, to the effect, "that, in order for one to be regarded as a Christian minister, with respect to faith, he must believe in the Bible account of the Life, Teachings, Miracles, Death, and Resurrection of the Lord Jesus Christ." It seems very odd, that any man who disbelieves these things, should expect to be regarded as a minister of Christ. Yet such appears to be the fact. 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